

Christian Reflector.

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Christian Reflector.

[From our Correspondent.]
Christian Reminiscences.

BY REV. DR. BELCHER.
THE DISPUTE SETTLED.

I have often been gratified by observing
the manner in which the laws of Jesus
Christ operate among his followers. The
churches of our denomination claim inde-
pendence of each other in executing the
laws of their great King, but when diffi-
culties arise in reference to the import of
those laws, or when unholy tempers in any
quarter may prevent their being enforced,
it is well to seek the counsel of grave and
experienced brethren. So the first Chris-
tian church at Antioch acted when they
consulted the apostles and brethren at
Jerusalem, the whole particulars of which
we have on record, in the fifteenth chapter
of the Acts of the Apostles. And so in
cases not a few, have our churches acted,
wisely for themselves, and beneficially to
the cause of Christ, when they have sought
in councils, or in the ordinary association
meetings of our pastors and messengers,
wisdom to direct their proceedings.

Some years ago, when a member of one
of our English Baptist associations, I was
connected with scenes which alike illus-
trated the partial character of present
Christian sanctification, and the glorious
power of the religion of Christ.

It happened that in one of the churches
connected with the body an unhappy dis-
pute had arisen, which had gone so far as
to divide the church, and the pastor, with
many of the members, had opened a new
house, and organized another church.
The churches were both unhappy, and to
use an emphatic Americanism, had got
into 'an awkward fix.' Bad temper pre-
vailed,—hard things were said by each
party of the other, and unholy things
were done. At length they were absolutely
compelled to call in the aid of their friends,
and it was agreed to 'refer the whole case
to the association.' Both parties appeared
before that body, but, alas, the more they
said the less was understood of the case,
and the greater was the difficulty of giving
advice. No proposal that could be made,
met the general concurrence, till at length
it was resolved to send three brethren to
investigate the whole matter of dispute on
the spot. It was my lot to be one of the
three, and no small anxiety was felt by my
colleagues as well as myself on the whole
subject. We appointed our time for meet-
ing the church, had a general understand-
ing among ourselves as to the preliminary
measures, and in due time were found on
the spot.

On the first evening after our arrival, we
held a meeting with the two churches for
special prayer, that all parties might be
favored with the spirit of wisdom from
above. Alas, that our fears were that
evening painfully excited; the spirit of
apparent rancor, and the anxiety separately
to commit to the one party or the other,
promised us grief and sorrow in the
meetings yet to come.

On the following morning, we again met
the two churches with their pastors, and
having prayed, and laid down the prelimi-
naries by which the deputation meant to
be guided, we proposed that each party
should take half an hour to state their
grievances. This was acceded to, and a
painfully distressing hour we spent. We
then paused, and implored each member
of the church to cultivate the spirit of
Christ, and to exemplify Christ's meekness
throughout the discussions before us; and
proposed that another hour should be de-
voted to prayer. Two or three brethren
led our devotions, and it was then sug-
gested that the brethren who had been
making their statements against each other,
should farther lead our devotions at the
footstool of God. A deep solemnity over-
spread the assembly when this proposal
was made; there was felt to be a sad
incongruity between the employment in
which they had been occupied, and that to
which they were now called, and a long
silence ensued. At length one of them
rose and prayed. At first, he evidently felt
uncomfortable, but as he proceeded, ten-
derness took possession of his spirit, and
when he had closed, affairs looked brighter
than before. The other began, but had
not proceeded far before he stopped through

excess of feeling;—the whole house was
Bochim—a place of weeping. The bither-
to opposing brethren, who had sat on the
opposite sides of a large school or lecture
room, looked at each other and wept,—
affection lighted up each countenance;—
after a few moments, one of them crossed
the room with his extended hand to the
other;—they met in the centre, and tearful
and cordial was their mutual greeting.
'I cannot pray against you,' said the one.
'I have always loved you all,' said the other.
The difficulties now were easily ad-
justed; the deputed brethren left all
parties filled with holy joy in the triumph
of Christian principle and love, and all,
since, have had to rejoice in the prosperity
of both churches.

UNEXPECTED SUCCESS.

More than twenty years ago I had the
pleasure, when on a visit in the north of
England, to spend a day or two with an
excellent minister, the Rev. R. Pengilly,
the author of the well known 'Guide to
Baptism,' who has been settled at New-
castle-on-Tyne, a populous town on the
great north road, for nearly forty years.
Among many things that passed between
us on the providence of God in sending his
gospel here and there, and his grace in
impressing it on the hearts of sinners, he
related to me the following circumstance,
as a striking commentary on the text—
'Behold, how great a matter a little fire
kindleth.'

'When,' said he, 'I first came to New-
castle, I found almost every thing in my
congregation in a state of confusion. The
church book had been sadly neglected,
and the list of members contained the
names of many persons, some of whom
were dead, others excluded for improper
conduct, and others had left the town and
had not for many years been heard of. I
made out a new list, and the old one, by
some means or other, was lost.

'About fourteen or fifteen years after
this, I received by post a letter from one
of the new townships on the river Ouse,
in which the writer stated that he formerly
belonged to the church of which I was at
present pastor, and that he supposed his
name still stood on our books; that he had
been in America for nearly twenty years,
during which time he had done what lay
in his power to extend the knowledge of
Christ; that Divine Providence, in a singu-
lar manner, had directed him to the town-
ship in which he at present resided, and
which he found altogether destitute of
public worship; that he first of all collected
some of his neighbors together, prayed
with them, and read to them the sermons
he had carried out from England; that,
being encouraged by them to do so, he
had invited a minister from a considerable
distance to preach to them; a large con-
gregation had been collected, a spacious
church was building, a Christian society
was about to be formed, and the object of
his letter was to request his dismissal
from the church at Newcastle, to become
one of its members.

'Struck with the account, I immediately
inquired among the old members of the
church if they knew such a man. But,
strange to say, most of them had even
forgotten his name. One or two at length
recalled him: they said he was a plain,
meek, diffident carpenter, who seldom
conversed with any one, and could scarcely
be prevailed on to pray at their social
meetings; in a word, they represented him
as the most unlikely man they knew to
accomplish such a work. We soon after
received communications from other quar-
ters, confirming all that he had written,
and much more, and appointed a meeting
of prayer and thanksgiving on his behalf.'

Such was the interesting detail given
me by my friend. How clearly does it
show that the poorest persons, and those
of the weakest capacities, may do good,
where there exists but the disposition to do
it. How does it illustrate God's sovereign-
ty and goodness in blessing the humblest
means to promote his glory. And how
eminently does it call for the best hopes of
the Christian, that, in addition to the pleas-
ing intelligence we are constantly hearing
of the progress of the gospel, there may be
many instances like that we have related,
with which we may be acquainted hereaf-
ter, in this world or the next.

The other anecdote I shall relate is of
a nature still more striking than the last.
The late ingenious and talented Rev. Rob-
ert Robinson, of Cambridge, was once
engaged to deliver what is called the charge
at the ordination of the late Rev. W. Coles,
the father of the second wife of the late
excellent Andrew Fuller. He exhorted
him, notwithstanding every possible dis-
courage, to persevere in the work to
which he was called, assuring him that in
the end, God would prosper his labors.
With a view to encourage him, he said he
should relate an anecdote which had been
lately told him, and though the names of
the parties had been carefully concealed,
he had no doubt of its authenticity.

He then stated that a Christian minister
was travelling, and was particularly re-
quested by a friend, that as he would pass
near the house of an intimate associate of
his early years, and whom he yet often
visited, he would take up his abode there
for the night. The minister pleaded that

he was a perfect stranger, that he might be
considered a sort of intruder, and several
other things, all of which were overruled
by his friend, who assured him of the piety
and unbounded liberality of the farmer,
and promised him a letter of introduction;
he farther stated that he had often con-
versed with his friend respecting him, and
in a word, that the good farmer would feel
his mind much hurt if he passed that way
and did not spend a night under his roof.
Under these circumstances the minister
consented, and one summer's evening rode
up to the farmer's gate. He found the
good man standing near; but, instead of
meeting him with the smile of politeness,
he demanded, in a surly tone, who he was?
The minister gave his name, handed him
his letter of introduction, and assigned his
reasons for paying him a visit. The farmer
eyed him with suspicion, half insinuated
that he was an impostor, but at length told
him he might put his horse in the stable,
and walk into the house. At first the
minister hesitated; he almost determined
to ride on to the village; but on second
thoughts, resolved to stay. He unsaddled
his horse, gave him some hay, and walked
into the house; and not being asked into
the parlor, he took his seat with the ser-
vants in the kitchen. Supper time came,
and the servants whispered among them-
selves, 'It is a wonder master doesn't ask
the gentleman into the parlor.' At his
request he was supplied with a basin of
milk. After supper the family was col-
lected to engage in the devotions of the
evening; the minister followed at the heels
of the servants, and took his seat near the
door, not a little surprised at the treatment
he received. The farmer read a portion
of the Scriptures; a pause ensued; there
was evidently a violent agitation in the
farmer's breast; at length he asked the
minister to pray. They knelt down, and
the worthy divine forgot his trials; and
elevated to a high state of holy feeling, his
prayer was eminent for correct feeling and
spirituality of mind. When he concluded
and rose from his knees, the farmer, with
tears streaming from his eyes, stepped up
to him, and in the presence of his whole
family, entreated pardon for the treatment
he had given him, assured him that he
knew not how to account for it; that he
had never before so treated a minister
of Christ; and that, from all he had ever
heard of him, he had for him a high per-
sonal respect; and finally, that in reference
to his conduct that evening, it was to him-
self the most mysterious event of his life.
He concluded by begging him to stay with
him a few days, that his conduct might
make up for his past unkindness. The
minister entreated that he would forget
what had passed, assured him that whatever
degree of shyness he had witnessed should,
on his part, be forgotten, and that his en-
gagements would not allow him to stay
longer. Nothing, however, would satisfy
the farmer but that the minister should
stay one day, and preach in his house in
the evening. To this he at length con-
sented, and pursued his journey on the
morning following, attended with the best
prayers and wishes of the man who had
received him with so much coldness.

'And what, my brother,' asked Rob-
inson, 'do you suppose was the result? No
less than three members of the farmer's
family were brought to a knowledge of
themselves, and of the Saviour, under the
sermon delivered in consequence of this
mysterious unkindness.'

The whole congregation were deeply
impressed with so interesting a detail,
given in Robinson's best manner; but the
effect on the mind of Mr. Coles, the newly
ordained minister was overpowering: he
blushed, then turned pale, fainted, and
was carried out into the air. The usual re-
medies were administered, and he gradually
recovered. The scene was then unfolded;
he was the very minister who formed the
hero of the story; he had followed Rob-
inson throughout till he came to the effects
produced by the sermon; this he had never
heard till then, and his feelings were over-
powered with joy and gratitude.

The Missionaries' Farewell.

[Our New York Correspondent (one of the city pas-
tors) has furnished us with the following letter, ad-
dressed to the Ministerial Conference.]

BELOVED BRETHREN,—The time has
now arrived when we are called upon to
bid you a long and affectionate farewell.
Our intercourse with yourselves and the
members of the churches over which the
Holy Ghost has made you bishops, has
been, so far as we are concerned, altogether
pleasant and profitable. We have
among you, those over whom our hearts
yearn with affection, and with whom we
hope to be reunited in that happy country,
where farewell is never heard. From the
hour in which you recommended us to de-
vote ourselves to the cause of Christ, in
China, to the very moment of our embark-
ment, we have not ceased to receive sub-
stantial tokens of encouragement from all
sides. And the promptness with which the
churches have individually responded to
our proposal to furnish the articles deemed
necessary by our predecessors in the mis-
sion, claims our grateful acknowledgment.
But we regard as far greater encourage-
ment the ardent and multiplied prayers,

which we find have been put up in our be-
half to the Lord of the harvest. We be-
lieve, indeed, we may without presumption
say, we are certain that the blessing of
Heaven will follow this enterprise. But
the mode of its accomplishment we know
not, but pray that we may be made humble
and submissive, whatever it may be.

It would have afforded us satisfaction to
have addressed each one of the brethren,
individually, but the urgency of our cir-
cumstances compels us to ask you to ac-
cept this general acknowledgement of your
kindness. At the same time permit us to
express to yourselves, and through you to
the churches, our earnest desire that there
will be no diminution of interest in the
cause of China mission, on the part of the
people. But rather that seeing they have
put their hand to the plough, they will con-
sider themselves as commanded to urge on
the work they have commenced, so long
as life shall endure. Never, no never, will
any have cause to regret that they have
been too zealous and too prayerful for the
conversion of the enemies of Christ.
May we not therefore indulge the hope,
that an effort will be made at an early day,
to thrust another laborer into this field, and
so carry out that scriptural and therefore
doubtless the most successful of all modes
of conducting missions, sending them forth
'by two and two.'

We commit our souls and our usefulness
to the hands of him who has thus far sus-
tained us, deeply sensible that 'except the
Lord build the house, they labor in vain
that build it.' Pray therefore that we may
be kept diligent and faithful, and watch
spiritually minded.

Dear brethren, we wish you and the
people you serve an affectionate farewell.
THOMAS T. DEVAN.
LIDIA DEVAN.

For the Christian Reflector.

Frugal Economy and Practical Be- nevolence.

BY REV. J. P. TUSTIN.

But Christian frugality not only requires
diligence and activity in getting the means
of doing good, but,

SECONDLY, it requires circumspection
and wisdom in our modes of using our re-
sources when acquired.
It is the melancholy fact, that many
Christians, both rich and poor, who can be
at no loss to get the means of doing good,
are criminally inconsiderate in their way
of expending them. Though they profess
godliness, and would be thought liberal,
they are full of anxiety to keep up ap-
pearances with the world; they must of course
spend much time and money in visiting,
in dress, in figuring genteelly in fashionable
life; and the consequence is, their ward-
robe, their table and their parlor, leave
them but little to spare in the way of doing
good; or if they give any at all, it is
chiefly to save their reputation from the
charge of open insensibility.

Now if in these ways we live for our-
selves rather than God, if we consult a vain
taste of gentility,—if we are guided by the
laws of fashion,—if we thus indulge in the
silly game which worldly people are prac-
tising in trying to outvie each other in
shadows and appearances,—if we thus fol-
low the course of the world, we shall never
have the means of giving much to the
cause of the Lord. There must be frugal-
ity in our habits of living, or it will not be
possible to realize those aims of benevolence
which the true missionary spirit sets before
our minds.

We know it is a difficult thing to de-
scribe any rule or draw any line by which
we are to determine our modes of living or
the amount of our domestic expenses; and
after all, this must be left to every man's
judgment and conscience to decide for
himself. Nor would we suggest that reli-
gion requires us to sacrifice the objects
and the exercises of a cultivated taste;—
that it deprives us of the rational pleasure
of books, of the fine arts, of all pure and
reasonable recreations, social and intellec-
tual;—all these may be properly indulged
in by the intelligent piety of the consider-
ate Christian. What we have respect to,
are the gross pleasures of the table, unrea-
sonable expenditures on fashionable dress
and furniture, condemned alike by a cor-
rect taste and a humble piety; and all those
improvident uses of money in incidental
ways which in the course of a year would
make up an aggregate amount tenfold
more than is necessary for our health and
happiness, and which consequently is so
much taken from the practical service of
religion.

A man may practically deny or abuse
his religion by his negligent habits of reg-
imen, of domestic living, as much almost
as by what is called open sin. Our eating,
drinking, sleeping and dressing, all our
private personal habits, are searched and
tested by true spiritual religion. What
then have they to think who idle away their
precious hours in sleep or indolence; what
opinion ought that Christian to have of
himself who stupefies his mind, beclouds
his intellect, and sensualizes his passions by
inordinate eating; how ought that professor
of religion to hide his head who besots and
brutalizes his immortal spirit and his sus-
ceptible body by expensive wines or intox-
icating drinks!—If we really have the love

of God in our hearts, and are guided by
that practical wisdom which the New
Testament teaches as part of religion, we
shall find no difficulty in practising Chris-
tian economy with a view to benevolence.

The Bible tells us, and a sound practical
philosophy teaches the same lesson, that
the necessities of nature are few, simple,
and easily satisfied; and that if we give
way to the fancies of vanity and the ex-
travagances of fashion, we suffer a heavy
draught to be made upon our resources—
which is at once incompatible with our
ability to give to others, with a pure moral
taste, and much more, with a spiritual
piety. There are many persons who instead
of knowing how to suppress any of their
real wants, create a thousand artificial ones;
and thus their love of splendour show of
some other silly habit, keeps constant pace
with avarice, which becomes a necessary
habit as a supply to meet the demands
of these gross appetites. Such persons are
as practically unphilosophical as they are
inconscientiously religious.

But then on the other hand, there are
many fine specimens of piety, intelligence
and good taste, combined, in persons who
are comparatively poor, destitute of many
of those things which irreligious persons
think necessary for their happiness; and
yet, who out of their very poverty can fur-
nish generous means for practical benevo-
lence; while their industry promotes their
health, their economy improves their taste,
their abstemiousness strengthens their in-
tellect, their diligence increases their
wealth, their benevolence enriches their
happiness, and their piety prepares them for
the rewards of the righteous.

If many Christians would learn the lesson
which is often taught even by the wisdom
of this world, they would have enough to
enjoy and enough to give away. And here
the axe must be laid at the root of the tree.

It is vain to expect large, consistent, well
sustained efforts to promote the missionary
cause, unless under the love and power of
Christian principle, we regulate our private
habits of life by religious motives and
with religious wisdom. While the great
majority of the Baptist persuasion, and in-
deed of all denominations who principally
represent the missionary work, are in very
moderate pecuniary circumstances, the
missionary treasury will receive nothing
more than meagre and irregular pittances,
when these are doled out from what remains
of our expensive habits of selfish living.
Our missionaries may supplicate in vain,
the heathen may cry for mercy, our secre-
taries and agents at home may toil and
travel and pray and exert, all to no effect,
until a considerate and liberal piety enters
into the economy of our daily business and
our domestic life. Our wealthy brethren
are few; and they are not always the ones
who devise liberal things, who generally
give according to their means. And if
those in humble or in very moderate cir-
cumstances spend all their money upon
their appetites, or let it slip through their
fingers in idle or inconsiderate habits of
business, we must wait long, long indeed,
before we shall see better prospects for the
missionary cause than we are now per-
mitted to cherish. As an illustration; a
Christian man who speaks well of the mis-
sionary subject, and ought to interest him-
self and his family in it (most of whom are
professors of religion) is met, on his way
to market on a Saturday morning, by his pas-
tor, and requested by him to purchase
Harris' Great Commission as a family
book; for his pastor knows that if that
book is attentively read by a pious mind,
there is a moral certainty that it will result
in awakening a missionary spirit and mis-
sionary activity, and secure some amount of
missionary money. The man however de-
clines the purchase, and silences his con-
science by the consideration that the money
spent for the book will trench so much upon
his Sunday dinner; for man must live
by bread. The extra luxuries
he buys for his dinner cost more money
over and above the price of a reasonable
and healthy meal, than would make up for
the purchase of the book. The family in-
dulge in their good Sunday cheer, and
under the influence of repletion and the
'horrors of digestion' sleep under the mis-
sionary sermon at church in the afternoon,
when the eloquence of an archangel and
the reasoning of the apostle Paul could not
touch them in their drowsy lethargy!

A young Christian brother who loves to
have his soul warmed in a revival of reli-
gion, was recently asked by his pastor to
become a subscriber to a religious journal,
the healthy influence of which the pastor
knew how to anticipate upon the young
man and his pious wife. The brother de-
clined on the plea of poverty, adding at the
same time, that his family expenses were
such that it was with difficulty he could
pay his house rent, amounting to thirty
dollars a year. 'I observe,' said the
pastor, 'that you are much given to smok-
ing cigars; how many do you smoke? how
many to-day?' 'Five or six a day,' was the
answer. 'What do you give a-piece, or
do you buy them by the thousand or other
large quantity?' 'I pay a cent a-piece,
and buy them as I want them from day to
day.' 'How much do they cost you a
year?' 'I never thought of that,' replied
the brother. 'Let us see; taking your
lowest average number, five a day, 35 cents

a week, 52 times that a year, over 18
dollars a year, nearly two-thirds the value
of your house rent! What advantage do
you derive from this habit?' continued the
pastor. 'Indeed I cannot say; it is a habit
I have got into, and should find it very
disagreeable to dismiss it!'

In conclusion, we will only say, that one
grand reason why we do so little for the
cause of Christ in the missionary work, is,
we are not satisfied with the simple de-
mands of nature; we do not study to sup-
press any of our real wants while we create
a thousand artificial ones; it is vanity, it is
fashion, it is indolence, it is lethargy, it is
covetousness, it is the god of this world,
that is ruining our religion and keeping
the heathen in the bondage of their sins.

Choice Selections.

Slowly and steadily onward.

Our Puritan fathers never acted in a
hurry, nor with a view to temporary good.
They acted on broad, general principles;
they laid their foundations deep and strong;
they waited patiently for the fruits, and the
fruits came; and when they did come, they
were worth the waiting. So must we do, if
we would make any real progress, or even
retain the characteristic excellences of the
Puritan race. This is the policy of our
opponents, the Romanists, and it is a wise
policy, and they pursue it with an energy
and a perseverance, which, if they only had
the truth on their side, would make them
irresistible.

The men that are needed, are not men
who do things with a flash, and then leave
all things darker than before; but men who
can look far ahead, men who can form and
carry out large views; men who, for Christ's
sake, are willing to labor amid obscurity,
and hardships, and privation, when they
know all the while that they would at any
moment better their worldly lot by quitting
the field. When I was a boy, and lived in
Massachusetts, Caleb Strong was the Fed-
eral candidate for Governor, and his party
were accustomed to placard on the walls
and posts in every direction, 'A long pull,
a strong pull, and a pull altogether.' Now
this is just what we want for the West:
Now a long pull, a strong pull, and a
pull altogether; and it is only such men as
are capable of helping at such a pull, that
we can make good use of in the great
Valley. An old campaigner, who served in
the peninsular war, told me that in one
battle, when they were about to engage in
one of those terrible bayonettings so com-
mon in those engagements, eager as gray-
hounds for the conflict, and tremulous with
excitement, Sir Arthur Wellesley (now
Duke of Wellington), rode slowly along in
front of their ranks, as straight and as dry
as a broomstick, and called out in his pecu-
liarly determined and apothecary tones—
'Steady, boys, steady.' He would not suffer
them to engage while under such excite-
ment—he would not allow them to move a
step till they were sufficiently cool to do
their work in a workmanlike style; and
this, his uniform policy, was one great
secret of his uniform success. And when
I see our spiritual soldiers all flaming with
enthusiasm

BOSTON, THURSDAY, JULY 18.

TERMS—\$2.50 per year, or \$2 if paid within months.

PRESENT AND PROSPECTIVE INFLUENCE OF PAPACY IN THE UNITED STATES.

Papacy is a dangerous element in the body politic. In this country its influence for evil will be in proportion to the degree of indifference and unconcern with which it is regarded. If we understand its spirit, watch its movements, and in the exercise of Christian vigilance, oppose its progress, the result may be to unite and strengthen the hosts of the Lord against a common enemy. By teaching us the necessity of occupying the field in advance, it may conduce to the spiritual advantage of the nation. An intimate acquaintance with its political character may alarm contending factions, unite and drive back the great parties to the defence of the Constitution, concentrate the wisdom of the nation in devising, and its strength in applying, such a preventive as shall defeat the political projects of a foreign foe in our midst, and thus secure to us more certainly and permanently the blessings of civil and religious liberty. But, if, on the other hand, our citizens suffer themselves to be ignorant of the character, and blind to the designs of Papacy, they will soon find their rights and liberties abridged on every hand, until it is too late to regain them, and they are completely wrested from their hands; like the owners of the cheese in the fable, who suffered the fox, under the plea of justice, to nibble first on one side and then on the other, until he had secured it all for himself. That the spread of Papacy in this country is fraught with danger to the cause of evangelical truth, and to civil liberty, we proceed to show, by considering its POLICY—ITS POLICY—ITS NUMBERS AND RESOURCES—which will prepare us to form an opinion of its influence, present and prospective.

1. ITS POLICY.—It is a politico-religious organization or form of government, and an absolute monarchy. The nature and operations of its constitution are, always and everywhere, those of spiritual despotism; and where all its principles are carried out, the result is the death of spiritual liberty. This institution is called 'The Church,' and claims to be the true and only kingdom of our Lord and Saviour Jesus Christ. The Pope of Rome is always its spiritual, and, whenever circumstances will admit, its temporal head. Absolute conformity to its requirements, implicit obedience to its laws, and the use of every means to increase its influence, according to its dogmas, the very essence of religion; and this religion, namely, obedience to the church and the promotion of its interests, is, with the Papist, supreme. He is taught to consider this the great object of his being. His business, social concerns, national ties, property, influence, life itself, every thing, must be used for, and in subservience to, this one object. To be in defiance, i. e., the supremacy of Papacy,—and for its defence, and universal dissemination, Cardinals, Bishops and Priests are sworn; and various religious and secular orders are incorporated, invested with extraordinary powers, and placed under the most solemn obligations. An essential element of this religion is to make it a matter of conscience not to allow liberty of conscience to others; teaching that there is no salvation out of the Papal church, and that he who converts or destroys a heretic, or in any way closes up the avenues to liberty of conscience, does God and the church acceptable service. Popery does not allow liberty of conscience even to its adherents: the height of perfection in this is to place conscience in the absolute keeping of their priest, bishop or confessor, and implicitly to obey the church. In all its essential principles it is directly opposed to the spirit of our constitution, the genius of our government, and the liberty which Christ gives to his people.

2. ITS POLICY.—The policy of Papacy may be expressed in one sentence:—The adoption of any means to secure its end. In this, it is unlike any other religious organization; for while with all Protestants, religion is the principal thing, yet it restricts them in the use of means, and generally binds them to the exposition of their doctrines and ordinances, as the only means to be employed for making converts. Not so with Papacy. It uses any means to induce or compel others to come into its communion, and when brought there, moulds them to its own likeness, as for its own use.

Papacy is very much like Free Masonry. It has its ceremonies, its masters, its degrees, and its secrets. These two last are attained gradually, just as its members can bear them, or as the conferring of the one, or the revelation of the other, will serve the interests of the church. The first step of initiation is well calculated to secure the implicit obedience of the novice; for it binds the conscience, and imposes upon him eternal penalties for a breach of faith. He is ever after bound to do as the church commands, without understanding, for the present, more of its mysteries, or participating further in its honors; these shall be conferred in time, if he be found worthy. But few, even of its own members, understand the true character and real designs of Papacy. These are concealed from the multitude; yet so complete is the organization, and so numerous the link of connection between its head masters, and all subordinate officers, as to make it impossible for the world, and render it certain that the will of its head shall be secretly conveyed to its most distant and humble members, and faithfully observed by them. There is consummate policy in this; for it enables the few, unobserved, to lay their plans, or to change them; to make their moves in the political chess-board, and to pull the wires unseen. While, in the execution of their plans any thing should be obnoxious to the community, the church at large can deny any allegation brought against it, for the common people are but blind instruments in the work.

Papacy adopts the policy of war,—that all means and stratagems to conquer are lawful. It trains its hosts to implicit obedience, then gives them its commands, not to judge of, but to execute,—not to understand, but to do. It allows them to assume any disguise, and to make any pretensions, in order to ascertain the position of their foes. It requires them to give up their consciences, and, if necessary, their intelligence and freedom, and to move just as they are directed, without inquiring why. Papacy adapts itself to all circumstances, times, people and places; assumes any external form; works in any machinery, and 'becomes all things to all men,' until it may finally secure its own purposes. With its ceremonies, already half pagan, it easily accommodates itself to the super-

stitions of the heathen. It gains the attention and secures the favor of the Indian, by teaching that Jesus is a great chief and warrior, and that he is to hunt the evil spirits. It adapts itself to the despotism of Russia, by teaching the Pope the divine right of the Czar. It endeavors to conciliate the feelings and allay the fears of America, by proclaiming civil and religious liberty, and advocating the doctrine of equal rights. But can these professions be trusted? Are they not rather to be suspected? May not the real designs of Papacy lie in concealment far beneath them? May not the cry of liberty be the Papist's plea for full scope to do as he pleases? If it can teach in Russia the divine right of kings, for the purpose of securing the favor of the emperor, may it not, with like policy, seem to defend the doctrine of democracy where the people rule? Is there not reason to believe, that when it shall have nothing to gain by the doctrine, but every thing to lose, like the lawyer in the fable, it would feel that this entirely alters the case? We have not proof of this in the doctrines, policy, and past history of Papacy? Has it not given us already an earnest of what it would do, if it had the power? Its insolence in St. Louis, its attitude in Detroit, its demands in New York, and its rage in Philadelphia give us some glimpses of its real character unmasked. Can the spirit and designs of Papacy change? Its modes of action and external manifestations may, infinitely; but its nature and spirit, never! It is therefore to be watched; or it may, under the plea of promoting free institutions, use the machinery of our government for the introduction and exercise of civil and religious despotism. Only let it obtain the ascendancy, and there is nothing in our forms of government to prevent this result. Such a system, with those alliances which it claims, and having at command a majority of votes, could, without changing the external form of our institutions, destroy their spirit, and give us just such men and measures as would best promote the interests of the church of Rome. This is the case in the republics of South America and Mexico. The policy of Papacy is not to deny the forms of government peculiar to a nation, but to lead them, and use them for its own ends.

Many of its subjects may become truly attached to our democratic and republican institutions, and be ready to defend them. Their teachers may encourage them to do so, for the present; but should the time arrive when another course of policy would better promote the interests of Papacy, would the priests be slow to adopt it, or deficient in means to compel the members of their church to assent to it? Papacy is to be suspected, because it is capable, from its peculiar constitution and policy, of being so exhibited by its adherents as to conceal its true character. They can, according to circumstances, either affirm or deny any thing respecting it, just as it may best promote its interests. It claims infallibility as a whole, yet admits of fallibility in its parts. This gives it an opportunity of exalting the church, advocating her interests, defending her claims, and opposing her foes; at the same time that it enables it to disavow the acts of individuals, the delinquencies of the priests, the abominations of its religious orders, the canons of this or that council, and the bulls of any particular pope. Should any one endeavor to portray the character of the church, by a reference to any of its councils, canons, Scripture translations, or acts, Papacy would feel the correctness of the likeness by saying, that for these the church was not responsible as a whole. It has created a variety of orders, such as Monks, Nuns, Jesuits, &c., and though it claims to be a unity, yet in these orders, it presents an almost endless variety. This again enables it to affirm or deny any thing respecting the church. Should the conduct of an individual, of a priest, of a religious order, or of a community, be obnoxious to those who are out of the pale of the church, Papacy can and will fix the stigma upon that particular individual or community, and clear the church, and yet retain the person or order in its communion. But should any thing be done by such individuals or communities, pleasing to Protestants, the credit of such acts is given to the church. This is a fallacy now practised, and the influence of which is now felt among us. Papacy, in this country, disclaims the jurisdiction of the pope. But who can tell, from its own declaration, whether this be an honest disclaimer, or not; for the assertion may refer to either its temporal or spiritual authority. Papacy is so constructed as to admit of Jesuitism, through the whole body; but, in its wisdom, it has created a special order for the practice of deception, and now makes that community, and not the church, chargeable with it.

Papacy is to be suspected, and its movements watched, on account of its political policy in this country. It has carefully marked the resources and prospects of the country,—has well studied her institutions, and the spirit of her political parties, to ascertain how much can be made out of them for the church. It has estimated the power of the ballot-box, and the influence that can be secured by holding at command such a vote as would, if given to either party, secure its election, or the defeat of the opponent. It has calculated the worth of such a vote, that it may know to a fraction, what it will bring. It has laid its plans to secure such a vote, and to make the importance of it felt and feared. It allows the use of such means and instruments, and has already availed itself of them. It has not gone so far yet, as to choose our rulers, or make our laws; but holding at its direction a vote for the lowest bidder, it asks as the price of that vote, toleration, protection, and indulgence; until it has become so firmly rooted, expanded and multiplied, as to need no favors, having power to take what it desires, and assume the attitude of a dictator, instead of a suppliant. The political influence of Papacy is so mighty as to be felt already, and unless it is properly resisted, may soon become omnipotent. Then what would be the fate of our civil and religious liberties? Let Italy, and Spain, and Austria, and Portugal make the response. But is there any prospect of such a result? Its numerical strength and resources will show. Let us consider.

3. ITS NUMBERS AND RESOURCES.—The following statistics, gathered from various authentic sources, will give, as nearly as possible, a correct view of the number of Papists, and their rate of increase.

In 1830, there were in the United States, only 11 dioceses, 300 priests, and a population of 500,000.

In 1840, 16 dioceses, 1 archbishop, 15 bishops, 500 priests, 139 theological students, 404 churches, 301 other stations, 29 convents, 9 seminaries for the education of young men for the priesthood, 16 colleges and academies for males, 20 female academies, 50 charitable institutions, such as free schools, asylums,

hospitals, &c., and a population of a little more than 1,844,1 apostolic vicariate, 21 dioceses, 25 bishops, 634 priests, 301 theological students, 67 churches, 461 other stations, 36 convents, 10 seminaries for the education of young men for the priesthood,—2 of them under the control of the Jesuits,—29 colleges and academies for males, 48 female academies, 71 charitable institutions, and, as nearly as can be ascertained, a population of 1,500,000.

On the continent of America, out of a population of 45,000,000, there are 26,000,000 of Papists. In Europe there are 125,000,000 of Papists.

The above statistics show us, that while the population of the United States increases at the rate of about 34 per cent. in ten years, the papal population increases at the rate of more than 100 per cent. in the same time. The Papists have now about one-thirteenth of all the votes in the Union, and should they continue to increase at their former ratio, they would feel that this entirely alters the case? We have not proof of this in the doctrines, policy, and past history of Papacy? Has it not given us already an earnest of what it would do, if it had the power? Its insolence in St. Louis, its attitude in Detroit, its demands in New York, and its rage in Philadelphia give us some glimpses of its real character unmasked. Can the spirit and designs of Papacy change? Its modes of action and external manifestations may, infinitely; but its nature and spirit, never! It is therefore to be watched; or it may, under the plea of promoting free institutions, use the machinery of our government for the introduction and exercise of civil and religious despotism. Only let it obtain the ascendancy, and there is nothing in our forms of government to prevent this result. Such a system, with those alliances which it claims, and having at command a majority of votes, could, without changing the external form of our institutions, destroy their spirit, and give us just such men and measures as would best promote the interests of the church of Rome. This is the case in the republics of South America and Mexico. The policy of Papacy is not to deny the forms of government peculiar to a nation, but to lead them, and use them for its own ends.

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free institutions is felt, and unless something is done by these powers to disturb our peace, and enable them to represent us as weak in government, riotous in conduct, and loose in religious principle, their predictions will prove false, and their own subjects become dissatisfied. Papacy in the United States is in alliance with Papacy all over the world. This fact furnishes the clue to much of the disorder that prevails in this country. Papacy, too, is extending its influence, by its missions, among the Indians of the West. One of them, Mr. De Smet, a Jesuit, reports as the result of one year's labor, the conversion of sixteen hundred and fifty-four Indians, west of the Rocky Mountains, who were baptized and became members of the Papal church. This fact, with the influence it now gives and may give to Papacy, ought to be well considered.

Another means, and the last we shall mention, adapted to secure and extend the influence of Papacy is its liberal system of education and its charities. It is well provided with literary and theological institutions. These are generally furnished with the most extensive and able faculties, and the terms made so low as to offer a strong inducement for Protestants to send their sons and daughters to these places of learning; then Papacy, wise in its policy, and every true to the interests of the church, uses every art to seduce these youth from the faith of their parents, and induce them to adopt its own. Nor has it labored in vain. In view of all these facts I would again ask, what is to prevent Papacy from increasing in this country for the future with the same proportion as in the past? Can any thing prevent it? Is there any remedy? A few words in answer to this question shall close this article. We would not prevent the immigration of Papists to this country; we would not restrict them in the enjoyment, or propagation of their religion; but we would prevent the possession and exercise of such an influence as may become the basis of the nation. This preventive lies partly with the politician, but chiefly with the Christian. The politician must seek not to make an alliance with Papacy,—not to grant it unconstitutional privileges,—and, as soon as possible, to modify the laws of the nation with respect to voting, as to require a residence here by a foreigner, for the same number of years as is required of a native born citizen. This would at once lessen the influence of Papacy to a great degree; but on the Christian devolves the duty and the power to counteract this influence, and convert it to God. He must awake to the wants of the country, furnish the means for its education and religious instruction, and missionaries among the Indians, and preachers to the new and desolate settlements. Besides these, he must feel his obligations to the Papist himself, and seek his conversion, not by persuasion, but by God's grace. He must feel that the Papist is a man—a sinner—for whom Jesus died,—that the gospel is addressed to him, and notwithstanding the influences which surround him, may be the power of God to his salvation. The Christian must feel that he has been remiss in this matter,—has evinced a want of faith,—has viewed the Papist as a being to be resisted instead of converted,—to be opposed rather than won by the benevolence of the gospel. Let the Christian, in the spirit of his Master, go among them to do them good; then, girded with the sword of the Spirit, and bearing the magic wand of truth, he may expect to lay their enmity against God, and bring their influence to the defence of sound civil and religious liberty. All the Protestant churches in this country must awake to the subject, and by a system of enlarged and well directed benevolence, plant colleges, churches, schools, and missions side by side with those of the Papists; and thus fill the whole land, and especially the valley of the Mississippi, with an evangelical and life-giving principle.

There are, besides the Propaganda at Rome, two societies in Europe, whose object it is to propagate the Catholic faith, one in France, and the other in Austria. The one in Austria was founded for the express purpose of aiding the Papists in the United States. We learn from the annals of these societies, that the one in France sent to Cincinnati, in 1838, \$65,438; in 1840, \$163,000, and in 1842, \$177,000. These annals give the following account of their donations for 1840.

Paid to Lazarists, for missions to Missouri and Illinois, the seminary and the college of St. Mary des Barres.	7,000 fr.
Outfit of missionaries who left in 1839 to join these missions.	9,383.30
To the Jesuits, for missions in Missouri and New Orleans.	15,000
To the Jesuits, for colonizing the surplus Catholic population of the old, to this new world.	6,000
To my lord Eccleston, Archbishop of Baltimore.	3,257
To my lord Sars, Bishop of Dubuque, Iowa Territory.	32,927
To my lord Purcell, Bishop of Cincinnati, 30,327	
To my lord Kenrick, Bishop of Phila., 20,327	
To my lord Fenwick, Bishop of Boston.	20,327
To my lord Hughes, acting Bishop of New York.	53,250
To my lord Miles, Bishop of Nashville.	25,827
To my lord Flager, Bishop of Bardonia, 21,409	
To my lord Hallandine, Bishop of Vincennes.	65,827
To my lord Rastri, Bishop of St. Louis.	20,327
To my lord Fenwick, Bishop of Boston.	20,327
To my lord England, Bishop of Charleston, 13,257	
Outfit of missionaries to Detroit.	4,000
Total.	341,862.30fr.

PORTUGUESE IN THE UNITED STATES.—PAINFUL INTELLIGENCE FROM MADEIRA.

Mr. EDITOR.—As the door is closed against us for the present in the Portuguese dominions, through the influence of the Jesuits, I feel it my duty, to seek the present and eternal good of my countrymen who have come to seek a home and liberty, in these highly favored United States. Many of them are found in this city, Sag Harbor, New Bedford, Fair Haven, and all places where the whaling business is carried on to any extent. They are principally natives of the Azores, or Western Isles. Most of them speak but little English, and having been brought up in a religion of exterior forms, pomp and ceremony, they need much instruction, before they can be made to appreciate the simple, edifying worship of primitive Christians.

Here, I have had the privilege of preaching to scores of them in their own tongue the unadorned riches of Christ, have distributed many Portuguese tracts and Testaments, and have held some prayer meetings among them by their request. Some few who love their progress, were opposed, but the tetrastars, thank God, are determined to hear the gospel of temperance and salvation. The Evangelical churches, here, feel much interested for us, and as the Reflector is not a stranger in this region, I wish to express my gratitude to God, and the churches, with their pastors who have opened their doors to us, in this place, viz., The First Baptist Church, (Rev. J. Swan, pastor), the Second Baptist Church, (Rev. J. Blain, pastor), the 2d Presbyterian, (Rev. Mr. Boyce, pastor), and two of the Methodist churches, who the morning light is breaking, and Christians of all denominations begin to feel the importance of uniting their prayers and energies, against the man of sin, and the powers of darkness. Some few Portuguese have found peace to their souls, through the merit and mediation of our Lord Jesus Christ, and they tell one simple, pleasing story, that of redeeming grace and dying love.

I have two letters from Dr. Kalley, of Madeira. He says, that the Portuguese converts are suffering indescribable persecutions, worthy alone of the dark ages. Many have been beaten with clubs, have been led by brutal force into the papal churches, and made to bow the knee to the wooden dolls or images. One of the most amiable of mothers, and an affectionate disciple of the Lord Jesus—one of the best friends I had, is condemned to die, after a mock trial. The judge, Negro, one of the greatest zealots in the Pope's ranks, condemned her to be hung, after receiving thirty strokes with a cart rope, in the pillory where formerly whipped the unfortunate sons and daughters of Africa. This is the Pope's charity, dear sister's name is Maria Joaquina Alves, wife of Manuel Alves, the mother of seven children, one of which was at the breast, when the mother was put in prison. She says, the grace of God is sufficient, and if it is the Lord's will, she is ready and willing, to die for the faith, and not accept of life on the terms of her

persecutors, which she considers dishonorable to the great Head of the church, and the pure religion of the New Testament. She stood like a heroine, before the judge and the jury. Some were much astonished at her answers, and wondered that a woman of limited education should be able to put to the blush some of the most able counsellors, chosen for the occasion on the Pope's behalf. But if they had been in the habit of reading their Bibles, they might have wondered less. There, in God's Holy Book, they might easily find secret of that holy boldness and wisdom with which God favored our dear sister, in the awful hour of trial. My grace is sufficient for thee. Think not what ye shall speak, for it shall be given you in the very hour; the Holy Ghost will teach you what ye shall say. If we have the Holy Ghost we need not fear the Pope or the devil, for the Spirit of the living God is able to make the Pope and popery give up the ghost, which God grant, for the Redeemer's sake!

Your prize essay on popery is an admirable one. It ought to be put into the hands of every family in the United States, and Great Britain. I wish I might be published more than once. Thanks be to the Committee and the author, for the mutual good judgment. Pray for us. Your unworthy brother. M. J. G.

our shoes, or pull them off and run away? There are those who think we ought to declare a separation from the South, and to cease from all church fellowship with them. I am opposed to such a measure, by I must upon it, that we must have some action. And why not write to the Presbyterian General Assemblies? We have spoken to the lower bodies, and some of them have returned respectful answers. Let us now speak to the higher bodies. They will hear us, and much good may result from a correspondence properly conducted.

Mr. S. in a very clear and impressive manner gave his views of slavery as a sin, and expressed the strength of his convictions on this subject; and he spoke of the removal of this great national sin, and of the necessity of a great thing in importance above almost every thing else, that the man who should be prominent and distinguished in effecting the object, would be looked upon by other generations as the great philanthropist of the age. He might be in other respects entitled to no favor, but this would be overlooked, his errors and his vices even would be forgotten; and this one fact of his life would be set upon and enshrined in history, identifying the man with the best and greatest work achieved for his country by the generation to which he belonged. Mr. S. illustrated this idea by reference to facts, and submitted it as a consideration which ought to have its weight, not as a motive of ambition, but as showing how great the subject is, and how our position will be looked upon in the future.

Your Sessions was followed by Mr. Trask, who was very decided against the present position of the South, and called on him not to speak of his flight from bondage, and who had heard of Jesus Christ, but supposed he was a bad man, 'because he hung'; and who thought there was a future state for the white man, but that death was the end of the slave. This was a specimen of the heathenism which slavery produced. Mr. T. referred to the Caspar Hauser, who was discovered in his little prison, after having been in a stinking dungeon twenty years; and the community awoke to the fact that somebody had been killing him. But there was no law to punish it, and the government immediately set itself to work to make a law for the punishment of such crimes. And these are the crimes of slavery. It is a system for killing mind. It puts the seal of death upon the immortal mind. And what can be worse? What more awful? What can be more sinful in the sight of God than such a system? And shall we be told that we have nothing to do with it? That a body of ministers we cannot take cognizance of such a sin? Mr. T. protested against such a doctrine in the strongest manner, and urged the necessity of doing something decisive and effectual. Action, he said, is expected of us, and we ought to meet that expectation. Our people are acting, and the churches are getting before us.

Soon after this, Mr. Bigelow rose again, and said he wanted no action, and he wished to stand distinguished and prominent on the scroll of history as the man who first opposed these disorganizing measures. And when it shall come to this issue, viz: Garrisonism or come-out-ism, the only issue to which these agitators can come, then let it be known, that JONATHAN BIGELOW OF ROCHESTER, was the first man to enter his remonstrance against this anti-slavery action.

Mr. Fiske, in addressing the Convention, spoke as follows:

I have been wishing as an aged man, and perhaps for the last time before this body, to say something on this important subject. I wish as a member of this Association to have some communication with our Southern brethren on the question of slavery. I do not mean we are treating them in a Christian manner. It is as if a church were to get together and discuss the character of their minister and talk about his sin, and circulate reports of his sin, and have no other communication with him than to go to him or communicate a word with him on the subject. We complain of our brethren at the South, and pass resolutions condemning their practices, but we have no communication with them. We kindly and faithfully told them of their sin and their duty? If not, are we not doing them great injustice? We all say that slavery is a great sin, and circulate reports of its sin, and have no other communication with them than to go to him or communicate a word with him on the subject. 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